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A SHORT ACCOUNT
OF THE MANNER IN WHICH
EMANCIPATION DAY,
FIRST OF AUGUST, 1864,
WAS SPENT IN THE
CITY OF HAMILTON,
TOGETHER WITH
THE SERMON

WHICH WAS PREACHED BEFORE THE MEMBERS OF THE
BROTHERLY UNION SOCIETY,
IN THE
CHURCH OF ST. THOMAS, HAMILTON,

By THE REV. C. H. DRINKWATER, B. A., RECTOR.

PSALMS 68, 31.—“Ethiopia shall soon stretch out her hands unto God.”

HAMILTON, C. W.

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PROCEEDINGS

ON THE

Anniversary of the Emancipation of Slavery.

IN THE BRITISH WEST INDIA ISLANDS,

HELD IN

THE CITY OF HAMILTON, C. W.

ON THE FIRST OF AUGUST, 1864.

To-day the colored people of this city and neighbourhood held their annual celebration of the emancipation of their race from slavery in the British West Indies. The weather was very favorable for the occasion, with the exception of being very hot and sultry, one of the hottest days, in fact, of the season, such a day as made men wonder if it was any hotter in Jamaica. The demonstration was a successful one, and the proceedings well arranged and orderly throughout. Shortly after nine o'clock, the procession which had been formed on McNab street, south of the Anglo-American Hotel corner, proceeded thence to Main street, then eastward to Wellington street, thence to St. Thomas' Church, where a sermon was preached by the Rev. C. H. Drinkwater, B. A., Rector, from the following text:

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Galat. 5. 1.

Of all the subjects which might be brought before your notice, on an occasion like the present, I know not one, my brethren, which seems to present so many advantages as the subject of Redemption, which is implied or rather contained in the words of the text. For not only is Redemption the grand theme of all revelation, expressly referred to, or tacitly assumed, in every page of Holy Writ; for "Christ hath redeemed us from the curse of the law, being made a curse for us" but is also the focus in which all lesser deliverances (such as the one we celebrate to-day) centre, from which indeed they derive their true complexion, and in connexion with which their benefits ebb or flow as they are more or less based upon the mighty fact implied under the word Redemption.

A Jew, perhaps, or one bred or born where the law of Moses was well-known and respected, would have understood the Apostle in this passage to have been referring to the yoke of rites and ceremonies, of formalities and presentations which that law enjoined. "A yoke, which," as Peter declared in the council of apostles, "neither our fathers nor we were able to bear," and to be exhorting proselytes of Jewish extraction to put their Christian liberty to its proper use, to worship God in lawness of the spirit and not in oldness of the letter, avoiding, on account of its ensnaring nature, the slightest

return to its perplexing ritual, its unbending obligations, and its inflexible curse. But a Galatian Gentile, ignorant of Moses, would have taken the Apostle's words in what we may call the secondary sense, and understood him to be referring to the actual yoke of slavery, and to the sufferings which captives have to endure, when they are deprived of all the rights of humanity, and degraded to the level of the brute creation, inasmuch as in that age of the world slavery was practised by almost every nation on the face of the whole earth. While both Jewish and Gentile Christians must have seen under the similitude, however they might understand, it the one thing signified, viz: The deliverance of all mankind, by the promised Saviour, from the bondage of corruption and admission into the glorious liberty of the children of God.

Considerations like these, my friends, may serve to acquit me of any charge of novel interpretation, or that which is just about the same thing, straining of the sense of Scripture, although I may take the passage, altogether, in what I called the secondary sense, especially as I intend to direct your attention principally to the one thing signified, which is, as I said before, Redemption by Christ from the guilt, the defilement, the condemnation, and the consequences of sin. To this end let me call your attention to two things.

First,—To the fact assumed.

Second,—To the exhortation founded thereon.

And while I endeavour, by God's help, to make this days meeting, in some degree, profitable to all you that hear me, may the God of all grace so incline your ears to hear and your minds to understand, that this occasion may, under Him, tend to strengthen the faith of his adopted children among you, and contribute towards emancipating the souls of such as are not already emancipated from sin, and to admit all into closer fellowship with the saints and with the household of God.

1st.—Now first, the fact assumed is, the fact, (the mighty and important fact), of Redemption "Christ hath made us free."

For the sake of illustration and of dealing with the subject methodically, I will, at the outset, lay down a short sketch of that other fact, which we are assembled to commemorate to-day, the emancipation of the colored population of the West India Islands, and other British Colonies and Dependencies.

On the 28th of August in the year 1833, an Act of the Imperial Parliament of Great Britain for the abolition of slavery throughout the British Colonies, and for the promotion of industry among the manumitted slaves, and for pecuniary relief to the persons hitherto supposed to be entitled to the services of such slaves, passed both Houses, and soon became the law of the Empire. By the operation of this Act slavery terminated in the British possessions on the 1st of August 1834 and 770,280 persons of color, or in round numbers, nearly 800,000, were made free. With great sacrifice, my friends, and with very great exertion at the hand of those of the Lord's people, who achieved this bloodless victory, obtained ye and your fathers this freedom.

Of the wisdom of such a procedure, there can be only one opinion now. But the great searchings of heart which possessed some of the firmest advocates of the measure, are handed down to us as matters of history. It was not without a desperate struggle that the opponents of the bill permitted it

to pass, but it finally became law amid the almost universal plaudits of the British nation. We are told that many days and nights were spent in discussion, but the arguments of truth and righteousness prevailed at last, and the guilt appertaining, to what has lately been styled, *the sum of all human villainies*, was, as regards after ages, expunged from the national conscience.

But the wisdom of the Act is best demonstrated by its results, not that they have been, by any means, uniform; it was impossible in the nature of things that they should be. Instances arose, which gave much pain to the friends of freedom, and fears were excited lest unbridled licence should hurry the emancipated ones into such courses as would have endangered the success of the whole scheme. But the danger passed away, and now, looking back through a vista of thirty years, we have ample reason to bless God, that he put it into the hearts of our forefathers to perfect so glorious a work, for in the very regions most directly affected by the Act, I mean in the West Indian Islands, every class of society has, on the whole, been benefited by it, and industry, wealth, and commerce have been greatly enlarged; while in only one or two has a falling off in the production of one staple been experienced, and that arising as much from inadequate local legislation as from any other cause; while as a set off to this, in the very same island,* a fact is recorded which amply demonstrates the benefits of emancipation. A class of men, occupying a middle rank between the laborer and the planter, indeed they may be styled planters themselves, numbering fifty thousand, possess freehold property, which average three acres to each.†

Another result of emancipation, though perhaps, but an indirect one, is supplied by the fact, which was embodied in the report submitted to President Lincoln by the commissioners, who about twelve months ago, passed through this province and other countries to enquire into the condition of the colored race in a state of freedom. These gentlemen were agreeably surprised to find that the colored inhabitants, in the places which they visited, formed an independent and very respectable portion of the community, and they could not help coming to the conclusion that their capacity for supporting themselves and families, and for raising themselves in the social scale, was thus fully proven.

And, as these results are shown, the world looks on approvingly. Great Britain, the true friend of the oppressed, holds out no encouragement to the oppressor, and takes no notice of *quasi* republics founded on slavery. When the recognition of the Confederate States is mooted, her sons and daughters petition strongly against any "proposition that may be made to recognize in any way such a foul confederacy against human rights, as fitted to sit in any council of the civilized nations of the earth, much more to become an ally and equal of the United Kingdom of Great Britain and Ireland."*

And such petitions based as they are upon the good sound sense and the true Christian feeling of the British nation shall, under God always prevail. The traffic in human souls shall be confined within the narrowest limits, limits in the Providence of God to be made narrower every year, till the

* Jamaica

† See a book entitled "The ordeal of Free Labour, in the British West Indies."

* From a petition to the House of Commons.

foul disgrace of slavery in every shape and form shall be abolished from every corner of a rapidly christianized and civilized globe. In this connexion let me direct your attention to a remarkable instance of progression. I refer to the consecration of the Rev. Samuel Crowther, a native born African, to the high dignity of a Colonial Bishop of the United Church of England and Ireland, a man who is thus admitted as an equal among the dignitaries of the Church, and acknowledged as more than "*a man and a brother*," as a divine, a scholar, a gentleman, and a christian by that most aristocratic of all bodies, the University of Oxford, which conferred upon him, the degree of D. D., at the same time as upon the Prince of Wales, the degree of L. L. D. That these deeds and these sentiments excite opposition need not be wondered at. The pro-slavery party on this continent is as furious as ever, and as unwilling to read the signs of the times and to acknowledge the true value of their position as the West Indian planters were thirty years ago. If we are to believe recent news,* informal propositions to end the struggle, now going on between the Northern and Southern States, have been made, upon the ridiculous basis of "slavery to be continued as before the war, except where the war has freed the slaves, and their war debt to be discharged by the whole nation," and they are tragically indignant when a message addressed "to all whom it may concern" demands as preliminary conditions, "the immediate restoration of peace, the integrity of the whole union, and the abandonment of slavery." They refuse to see that slavery is already doomed, that the world stands to-day between the finding of the verdict and the execution thereof. The fiat of the Almighty has gone forth, more unchangeable than law of Medes and Persians, that man shall enslave his brother no longer, and in His own good time He will bring it to pass, He will make it good, regardless of their propositions, their remonstrances, or their indignation. It is not by the will of the North, nor by the refusal of the South, nor by the clamors of the East, nor by the murmurs of the West, that its extinction shall be consummated, but by the will of Almighty God over-ruling all their fierce passions and moulding all their stubborn wills according to His own wise purpose. That this most unchristian war is based upon slavery all allow, but the majority will not admit that it can never end till every obstacle to its complete extinction shall have been removed. The absurd demands of the informal southern ambassadors shew that this hour has not yet come.

It would lead me to far too lengthy a discussion, if I should attempt to shew why this great source of evil was ever permitted. Slavery my friends is not a thing of yesterday, though some of us may live to see its complete abolition, History itself is insufficient to trace it to its origin. It was of such remote antiquity, that when Moses, thirty-three centuries, ago gave laws to the Hebrew nation, finding it already established, he framed all his laws, to mitigate its harshness and to ameliorate in every possible way the condition of the bondman.

It remained for the Gospel of Jesus Christ, to proclaim absolute liberty to the captive, recovery of sight to the blind, to bring the prisoners out of prison, and to let the oppressed go free. In this also, as in other respects, the law was our schoolmaster to bring us to Christ, but this reminds me that I must return

* Written July, 1864.

to the position from which, partly for illustration, and partly for your edification, I diverged.

I started with the assertion, which I must now make good, that the idea of the text is the great fact of Redemption and that Christ is the Great Emancipator.

Turn our eyes which way we will, this is the most important thing that can be revealed to us or be apprehended by us. That, before Christ came, mankind were all sunk in a bondage of the most degraded sort, bondage of the soul, to sin, the world, and the devil, indeed there never was mere bodily bondage worthy of being named as a type of this, for the once vilest slave, who is the Lord's freeman, is in an infinitely better position than the proudest despot who serves his own heart's lusts and lives without God in the world. It was from a proper appreciation of this sublime truth that the Apostle Paul seems to overlook the necessity of placing his sentiments, on the subject of bodily slavery, on a more unquestionable basis, so as to deprive the advocates of negro slavery of every plea, which now from partial and one-sided interpretation of his writings they urge in defence of their abomination; and even ministers of Christ's Gospel too, are found who pretend to draw from that great charter of freedom, the Bible, arguments in favor of the continuance, even the extension of slavery. When, all the while, the Bible in every page, when rightly interpreted, is, completely opposed to the principle. If you tell me of those words in the 25th of Leviticus, as being at variance with my position; I reply that they are disposed of by the fact that heathen bondsmen might become proselytes to the Jewish religion and thereby entitled to all the mitigations and exemptions which Moses established, to the rights of humanity at the outset, and to complete emancipation in the year of jubilee.

The Apostle Paul was all along concerned with spiritual bondage and spiritual deliverance, and unless, as in the case of the Corinthian Church, questions were put to him directly bearing on the point, he made the higher and more important matter the theme of his discourse. But, that he never intended either to encourage, or to countenance the system or the traffic, is abundantly manifest from the general tenor of his writings, and in one passage he so severely stigmatizes the business, that none should ever presume to quote him against himself. He classes menstealers, that is, both the kidnappers of men, their aiders and abettors among the vilest of mankind. In 1. Tim. (I 9-10,) he mentions men-traders, for that is the better translation of the word, with murderers of fathers, murderers of mothers, with defilers of themselves with mankind, with whoremongers and perjured persons. Let then all slave traders and slave owners (christians alas!) of our time tremble, for all, who participate in any degree in that abominable traffic are, as accursed of God as Sodomites, since they thereby uphold a system, which perpetually engenders menstealing.

The Gospel, we all know, was intended to make no change or difference in the civil circumstances of mankind, when converted from paganism to christianity, "God hath made of one blood all nations of men for to dwell on all the face of the earth" the master and the slave being equally called, as Paul argues at length in 1st. Ep. to Cor. (VII 17-24). "For he that is called in the Lord, being a slave, is the Lord's freeman, likewise he that is

called, being free, is Christ's slave. Ye are bought with a price, be ye not the slaves of men," (that is seek to be servants of Christ as well.) A service to man, doth not exempt you from, nor is it inconsistent with, the service of God, yea rather to serve God is more needful for slaves because the trying circumstances of their peculiar condition may be much alleviated by the hope of immortality. Nevertheless the Apostle advises, and this shews him to have been an abolitionist of the strictest kind, "If thou mayest be free use it rather." Stronger language, perhaps, might have defeated the spirit of the Gospel, which is love, joy and peace, by exciting slave insurrections in every age and country. "Therefore," says he, as though he had been too bold, in thus incidentally mentioning his real sentiments, "Therefore let every man wherein he is called therein abide with God."

This, my friends, is the true spirit of the Gospel. Christ Jesus came down from heaven to release us from the bondage of sin, to restore us to privileges greater than those we forfeited in Adam, to place us in a state of salvation, and finally if we be faithful to Him, after sanctifying us by His Spirit here, to admit us to mansions of glory hereafter. In the prophet's words He came "to let the oppressed go free and that ye break every yoke." Indeed my brethren this Redemption of His is a mighty fact, not the less important because it is so familiar, and shall we with grateful hearts, assemble year after year to record our sense of the temporal deliverance achieved for us, by a few earnest-minded fellow creatures. * "A victory, a bloodless victory gained without the sacrifice of a single life, and shall we record the honour of this good, and great and glorious deed, in contemporary literature, to the everlasting renown of Wilberforce, Canning, Clarkson, Macaulay, Buxton, Brougham, and others, rallying round the standard of liberty, commemorating this ever to be remembered event, and shewing that we possess the feelings of men in thus appreciating the advantages which truth and justice and liberty confer." Shall we, I say, profess such sentiments and feel such gratitude for a temporal deliverance and neglect or refuse to call to mind the Redemption which Jesus Christ achieved for us on the cross, pouring out His own most precious blood, giving Himself up to the mockery, the insults, the scourging, the crown of thorns and the cruel spear, *that we might be free*, that sin might not lord it any more over us, that our sins might not any more be required at our hand, in short *that we might be saved*. The deliverance which we commemorate to-day my friends, however important it may seem as a bodily deliverance, is but an unworthy and inadequate type of the Great Deliverance. Thirty years ago but dimly points to eighteen hundred and thirty years ago; the West Indies but little resemble Calvary, millions of pounds sterling should make us think of the infinitely more precious price, the blood of Christ; the bitter opposition, revilings, calumnies and ill-usage which abolitionists had to endure should bring to mind our Saviour's patient endurance of buffetings and mockery, the crown of thorns and the purple robe; the bodily comforts which you enjoy to-day should remind you that heaven is open to all believers, that the children of men may have fellowship with the Father and with His son Christ Jesus, that the gifts and graces of the Holy Spirit are bountifully poured forth upon all the adopted sons of God.

* Quotation from the invitation, slightly altered.

And may the same Holy Spirit of God give us all grace to think of these things more earnestly, and to take heed to such things as make for our everlasting peace, that we may look back to this and every *emancipation day*, as spiritual land-marks, as periods from which our best interests shall date, saying, in the spirit of the blind man, as we lift our hearts in prayer to God, "One thing I know, that whereas (before that) I was a slave, *now* (since that) I am free. But,

2nd.—I must now turn to the second division of my subject, the exhortation formed on the fact assumed, "Stand fast," says he, "in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

To illustrate this branch of the subject we might imagine, and the picture, in detail at least, would not be very improbable, we might imagine a number of poor slaves, cast, after having been cruelly beaten and abused, (as slaves down south frequently are) into a loathsome prison, there to sigh out their wretched lives, till fever perchance, or some further violence, release them, suppose that to such people, in such a case, there should come at midnight a physician, who after binding up their wounds, and reviving their broken spirits, should open the doors of the prison house, and say "escape for your lives, look not behind you, follow yon star, and it shall lead you into liberty and life." Suppose them with rapture and joy to arise and depart at once, and, hope giving them strength, after various perils and at different times, all to arrive at the freedman's soil, and then one of them, recognizing the true character of the deliverance should address his fellows in words like these, "We are free; let us cherish our freedom, using its privileges aright and beware if we abuse them of being remitted back to bondage."

I say my friends, that such advice, given at such a time could not fail to be of great use to them, and to influence their future lives materially, with one voice they would respond to the exhortation and cry "we will, we will, by the help of God."

Yet my friends, such a picture would convey but a faint idea of the condition and feelings of the man, who, by the power of Christ, and through faith in His blood, has been emancipated from the guilt and dominion of sin and "created anew in Christ Jesus unto good works." The feelings of emancipated slaves, though similar in character, convey but a poor estimate of what a christian feels when to the conviction of the demerit of sin there has succeeded that inward calm, that peace which they possess who love God's law, that peace which is secured by the blood of the cross.

To such a man what is usually called gratitude is but an inadequate expression of his love. His whole soul is his Saviour's. He pours out his whole being in return for the gift. He feels that his Saviour's blood *only* was able to wash away his sins, and he wonders and adores. Tell him to stand fast in the liberty wherewith Christ hath made him free, to hold fast the blessed hope of immortal life, the sublime prospect of future glory, and you touch a chord that vibrates through his whole being. The recollection of his former degradation is amply sufficient to make and keep him humble, to preserve him under God's grace from falling. Such a man would reverently cry, "God be merciful to me a sinner." "Lord increase my faith."

"Teach me thy way and I will walk in thy truth." "Let not thy Spirit depart from me." "Leave me not, neither forsake me, O God of my salvation."

I conceive that some such picture as I have drawn, must have been present to the Apostle's mind when he penned this exhortation. He saw men who had been redeemed by the precious blood of Christ, fighting their way through the world, hemmed in by unrelenting foes, and in danger from the remnants of sin yet in their members, and knowing their weakness and insufficiency without help from above he exhorts them to take heed, and watch unto prayer, to use their present privileges and especially to beware of such easily besetting sins as would bring them back under the former yoke of bondage, and in this light his exhortation is of great weight, Christ hath redeemed you, (he seems to say) with His precious blood, He hath inducted you into His glorious kingdom, "Stand fast therefore in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage."

Some, doubtless, there are in this assembly who have actually borne the heavy yoke, whose backs have felt the lash, whose souls have been crushed with misery and iron, upon whom the cruel skill of the inhuman slaveowner and his still more brutal overseer have been exercised, but who have left their bondage and escaped hither, and of them I would enquire "would ye go back, would ye even *risk* your present advantages, by placing yourselves for an instant, even though your birth-place* should be dear to you, within reach of their unchristian laws. Surely not." And your emphatic No is but a faint echo of the answer which Christ's freedman ought to give when tempted to fall back to perdition, by anything that wealth or honour or pleasure can display.

I must now conclude with a little pertinent advice, as scripture inclines me. "Seek ye first the kingdom of God and His righteousness and all things needful shall be added unto you. Fear Him who can cast soul and body into hell." Thus shall you be the Lord's freedmen. Inform yourselves with the truth of Gods Word. Your Saviour said, "If ye continue in my word, then are ye my disciples indeed and ye shall know the truth, and the truth shall make you free. Avoid all sin, especially the sin that most easily besets you. He that committeth sin is the *slave* of sin. "Give all diligence to make your calling and election sure." Use your christian privileges aright and "with well-doing put to silence the ignorance of foolish men." My friends, if ye all were earnest, single-hearted, practical christians, what a noble front would ye present to the world, how would ignorance and prejudice which now assail you hand in hand, then have to hide with shame their diminished heads. In this view, your destiny is in your own power, if you wish to rise in social position, 1st. Be christians, 2nd. Educate yourselves and your children, succour and exhort the weaker brethren. "Let your light so shine before men that they may see *your* good works and glorify your father which is in heaven." "For if the Son shall make you free, ye shall be free indeed."

The benediction was then pronounced.

* Alluding to the case of the Rev. Thomas Kinnaird who was seized and sold when on a visit to his birth-place in the state of Delaware.

The services over, the procession again formed and proceeded along King street to the Albion Hall, in connection with Finch's Hotel, Miller's block, where dinner was laid out. The hall, which is a large one, was well and tastefully decorated with flags for the occasion. We should have mentioned that the procession was throughout preceded by Storrer's city band, which was engaged for the day. There were two tables the entire length of the hall, and one head or cross table, where about 250 persons sat down to an excellent collation of meats, fowls, pastry &c. Amongst those present were observed the following prominent members of the local society and other similar bodies, from a distance:—Messrs. Pearman, G. B. Washington, W. Reddick, Kinnaid, Thomson, Summers, E. Smith, (Toronto), Parker (London), &c., &c. Dr. Jenkins was called to the chair, and Mr. S. Lightfoot discharged the duties of the vice-chair.

The chairman in proposing the toast of "Her Most Gracious Majesty the Queen," stated that were it not for the benign act of a former sovereign, and his advisers, many of those present, would not now have it in their power thus to meet together for a mutual interchange of friendly feeling and the enjoyment of pleasure. Every Ethiopian present should give his meed of praise to old "John Bull," who had so nicely trimmed the tail of the American Eagle. Now is the time for the sons of Africa to influence public opinion throughout the civilized world, and he hoped the opportunity would not be allowed to pass away to convince the world that Ethiopia's children were ever ready to do battle for their freedom, and in so doing, to conquer or die.

The toast was received with three hearty cheers, the band playing "God save the Queen."

The following toasts were then proposed, and although not replied to, they elicited several rounds of hearty applause. The "Army and Navy of Great Britain," Band, "British Grenadiers."—The "Downfall of American slavery." Band, "Cheer Boys, Cheer."—"The Governor-General and Parliament of Canada." Band an appropriate air.—"John Brown." Band, "Glory Hallelujah," &c., &c.

The Rev. Mr. Kinnaid, in proposing "Success to the Brotherly Union Society," alluded to the kindness manifested towards himself and his colored Brethren by Lord Lyons, and he hoped that that nobleman's well known interest in the welfare of the colored man would be duly appreciated. Before resuming his seat, he coupled the toast with the health of Lord Lyons and several rounds of applause showed the hearty approval with which the sentiments of the speaker were received. Toasts having been proposed, to the "Mayor of Hamilton," and "Isaac Buchanan, Esq" and duly honored. Mr. A. Somerville gave a brief and interesting epitome of the events connected with the act of emancipation and other matters pertaining thereto, and the meeting adjourned to meet again in the evening at

THE SOIREE,

which commenced at eight o'clock, in the same building. The hall was tastefully decorated with flags; and in the centre of the floor a "heart" was very neatly delineated. Shortly after the hour named, about fifty members of the "Brotherly Union" marched into the room, and having taken their allotted

positions, Miss Berry on behalf of the ladies of Hamilton, presented a very beautiful banner to the Society, the receipt of which was acknowledged in suitable terms by Mr. G. Washington,

ADDRESS.

To the President, Officers, and Members of the Brotherly Union Society:

GENTLEMEN:—The ladies of Hamilton, wishing to offer you some slight testimonial of the high regard they entertain for your noble and beneficial institution;—Respectfully desire to ask, through me, your acceptance of this Banner. Not for its intrinsic value do we offer it; feeling as we do, that you are deserving of a far greater reward, for your exertions in a new field of such undeniable importance; but as a slight token of our grateful appreciation of your labors of love.

Were it necessary, I might repeat their assurances that your services to humanity would be long and gratefully remembered. They cordially wish for you abundant success, and anticipate for you an ample reward in the consciousness of doing good.

AGNES BERRY,

On behalf of the Ladies of Hamilton.

REPLY.

To Miss Agnes Berry and Ladies of Hamilton,

With a heart overflowing with gratitude, I thank you for this invaluable token of your appreciation of our band of brothers. An irrepressibly active desire, to do something that would tend to alleviate the sufferings so rife in our midst, has been the leading principle which has actuated us, in founding of this institution. And this, we conceived to be the only practicable way for achieving the desired end. Accept our warmest thanks, and assurances, that your very high regard, will greatly cheer and strengthen us in earnestly prosecuting our labour of love, with renewed energy and zeal.

I have the honor to be ladies your obliged servant,

GEORGE B. WASHINGTON, *President,*

• On behalf of the Brotherly Union Society.

The meeting was then addressed by the Rev. Mr. Haensel, assistant minister at the Church of Ascension, formerly Missionary at Sierra Leone, on the present condition and future prospects of the colored race, also, by Mr. McDougal and others. After the departure of the clergy, the people gave themselves up to the festivities of the evening, and towards morning they all separated to their respective homes, nothing having occurred to offend the most fastidious taste, or to shake the good opinion which they had everywhere gained for themselves.